MAN'S RIGHTEOUSNESSE

EXAMINED:

And wherein found too light,

REPROVED.

OR

The lyar, the accuser of the bretheren, whipp'd out of the Temple and presence of God.

Being an exposition upon the 2. chap. of the 7. Epistle of *Peter*, occasioned by some who made use of that chapter to confute the judgements of others, who themselves are the persons there meant: Wherein is discovered

1. *The rise and fall of mans righteousnesse.*
2. *The devill and Sin.*
3. *Of false Teachers that deny Christ, who, and what they are.*
4. *What Christ is, and how said to save all men.*
5. *Of the good and evil Angells, who, and what they are.*

With other *notable observations*, By, & experienced in

RICHARD COPPIN.

Phil. 3. 9. Isa. 6. 6. John 16. 8.

I desire to be found in him not having my own righteousnesse, &c. For Man's righteousnesse is as filthy rags.

And *God reproved the world of sin and righteousnesse.*

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MAN'S RIGHTEOUSNESSE

EXAMINED:

And wherein found too light,

REPROVED.

CHAP. I.

That the greatest professors, are the greatest persecutors; that the best of mans righteousnesse is but earth, how it is reproved, cast out, and when.

WHereas it is the nature, and hath been the practise of some, who live in lower dispensations, (as under Forms, Ordinances, Church-fellowships, &c.) and know not the Lordmaliciously to declare & spue out, from the self-imagination of their own hearts, false, scandalous, and reproachful speeches, falsely accusing they know not who, and for they know not what, and so for want of a true discerning spirit, speak evill of those things they know not, indeavouring what they can by all human wisdome(as that which is devillish) to make odious to the world, or carnal men, both the truth, and those that enjoy it; uttering forth their own shame, envy and malice, like floods of water, to drown and to devour (if it were possible) the appearances of truth; according Jer. 9. 3, 4, 5, 6.

as it is written of the great red dragon in *Rev.* 12. who when perceiving his own Kingdome, *The kingdome of darknesse*, to be going down, by reason of another Kingdome, *The kingdome of Light* coming in, and himself, *the prince of darknesse*, falling from heaven, as from his throne, by reason of another Prince, *the Prince of Light*, or Child Jesus rising up to his throne; which thing to prevent, as that Christ should not reigne, this devouring Lion, the great blood-sucking Dragon, stands ready with his mouth open to swallow up (if he could) every appearance of this new born King, the Child Jesus; out of whose mouth proceeds water as a flood to overcome (if it were possible) the woman which brought forth this man-Child; which flood of water is envy, malice, and the like, such as before hath been said to *preceed* out of the mouths of men, zealous men which are also instruments, that the devil makes use of to speak through and by, and to spit out his venome and poison, by which he would (but is not able) overcome and destroy the truth, is at last overcome and destroyed himself.

Acts 22. 3,4,5. Thus the greatest professors are sometimes the greatest persecutors, as *Saul* before he was a *Paul*, whose profession like shadows, will away, as the substance God himself appears: but all formal religion, heavenly shew of worship, zealous devotion, pure fleshly righteousnesse, and whatsoever else, which dragon-like, hath and doth persecute the truth, shall be reproved and cast out into the earth, that is, it shall no longer appear to be heavenly, but earthly; or that part of the earth which by men was exalted and counted holinesse, rebelling against the true holinesse Jesus Christ, shall appear to be filthinesse and so is cast out; the earth shall take it in, or it shall appear to our apprehensions to be but earth, and so worse then at the beginning, as before it appeared any thing.

Re.12.16. And thus *the earth helped the woman*, and doth alwaies help the truth, when it takes into it, all outward, formall holinesse and righteousnesse of men, which is alwaies an enemy of truth, and so causeth it to be look'd upon and ap-

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pear as no better then the earth or the filth of a Jakes-house; and being thus cast out, as known and accounted to be but earth and earthlinesse, filth and filthinesse, it persecutes the more; as the dragon, when he saw that he was cast out of heaven, then he followed on to persecute: first he was exalted, but being cast down, he then persecuted: but was reproved for his labour, as the righteousnesse of man is. Isa. 64. 6. Re. 12. 13. Ve. 7, 8, 9. John 16.

But now this holinesse and righteousnesse of men in its place, and as to men, is good, but out of its place, and as to God (or as so accounted by men) it is evil, filthy and abominable, and so is cast out and destroyed. I say, this holinesse of men, for exalting it self, or being by men exalted, above what it ought to be, as in the place of God, to do the works of God, which is to manifest Gods dwelling in a soul, or to evidence faith or the new birth, became one with the devil, doing the works of the devil, and so was cast down to hell, among devils and wicked men; or is now made appear to be in the outward Court, or carnal state, the Court of the Gentiles, or carnal men, though zealous professors, and is also *Sodome* and *Gomorrah*, the place where our Lord was crucified. Job 35. 6, 7, 8. Psal. 16. 2. 2. Thes 2. 4.

CHAP. II.

Of the outward Court, what and where it is, who lives in it, and how, how in it are Dogs, Sorcerers, Whoremongers, Murtherers, Idolaters and whosoever loveth and maketh a lye.

AND now in this outward Court or carnal state, are dogs, &c. as it is written, *without are dogs, sorcerers, whoremongers, murtherers, idolators and whosoever loveth and maketh a ly*, they are all in the outward Court, that is in the flesh without the spirit, and so the best of mens holinesse, zeal and religion, which is outwardly and according to the flesh is but in the outward Court, or without the gate in the flesh, where our Lord was crucified. Rev. 22. 15.

What is meant by Dogs. Isa. 56. 10, 11. Mat. 7. 6. 2 Pet. 2. 22. John 8. 6.

But to explain these words concerning dogs, sorcerers, &c. that we may the better know who they are and what they are, let us consider of their nature where it inhabits.

1. That by Dogs is meant carnal men, such whose nature is doggish, and that dwells in them, as to be alwayes barking, biting, snapping and snarling, as persecuting, reproaching, slandering and back-biting their fellow-creatures, catching at what they can, either in words or actions, that they might have to accuse them, as the Pharisees did by Christ, and so to bring them into bondage or under contempt of the world, because they agree not with them in their judgements, wayes and worships, and thus in men dwells the nature of dogs, while they remain in that state of nature; and not only of dogs, but also of sorcerers, whoremongers, murtherers and idolaters, wherein they also become the same: and so much concerning men, first, as dogs.

What is meant by Sorcerers. Acts 8. 9, 10, 11. 18, 19, 20.

2. They are Sorcerers who use witchcraft, and like *Simon Magus*, think the gift of God (by which men are inabled to preach and publish the Word of God) to be such a gift as may be bought with money, or gained by the art of mans wisdome, humane learning, &c. but these gifts that are thus bought, men do the fruits thereof thus sell, and so through much covetousnesse, guile and deceit, bewitch, allure and deceive many thousands of poor souls, telling them of a God without them, but not within them; of salvation to be gained by them, but not for them; and to be injoyed after this life deceased, but not in this life manifested, and so with feigned words and seducing spirits deceive them for whom Christ died, keeping them still under ignorance and blindnesse, making gain of them, who themselves love to have it so, and thus do they bewitch and are bewitched. But

Ja. 5. 31. What is meant by Whoremongers. Jude 7.

3. Whore-mongers, and they are such, who go a whoring after strange flesh, (as after strange gods) wayes and worships which men set up as gods, which in truth are no gods at all, but creature-inventions or mens traditions, and that fall in love with other lovers, as with the

the works of their own hands, which is their own Righteousnesse, and so forth; together with their own lusts, sporting and delighting themselves with it, as with their own deceivings (whereby they deceive their own souls) and that have eyes full of adultery, seeing and beholding evill in things (as where it is not,) and cannot yet cease from the knowledge and actings, and so they commit fornication with every abomination, whereby they defile their own bodies, and make the Temple of God a Temple of harlots. Eph.5.5. Pro.6.31. 2Pet.2.14

4. They are Murtherers (though professors) who like *Herod*, the Devil and *Judas*, for want of a true knowledge of Christ, fight and rebel against Christ (which they do) when they seek to quench the smoaking flax, and break the bruised reed, as to murther, kill and slay every appearance of Christ in his people, by persecuting some, imprisoning some, and killing of others, and so they murther men; which makes them (in whom these appearances of Christ were, and thus slain) *to cry with a loud voice, How long O Lord holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?* as in the outward Court, (or in a natural state) upon formes, duties and outward observations, (as things which are not spirit and truth,) who in them as in the outward Courts, would thus persecute, kill and slay both us, and every appearance of thee in us; that is not according to their form, way and worship, wherein they would reigne as Kings, and so (like the devil) have a kingdome to themselves, and thus they are murtherers. What is meant by Murtherers.

5. They are Idolaters, in that they idolize, set up and maintain any man, form, thing, way, worship or opinion contrary to Christ and the truth, which all such things are, that are not Christ and the truth, and every one that doth this, is said to love and make a lie, when he doth love and set up any thing that is not the truth, which every thing that is loved and set up by man or the humane nature, is a lie and not the truth, and all lies and liars are of the devil, who shall together with and as the devil, be cast into hell fire. What is meant by Idolaters. Ioh.8.44. Eze.14.

CHAP. III.

The fall of mans Righteousnesse how it came, for what, and when. The fall of the devil how it came, for what, and when. That men and devils do betray themselves, are caught in their own snares, beaten with their own weapons, and how.

AND now every thing that exalts it self, or is by men exalted, shall be brought low, but he that humbleth himself or is humbled, shall be exalted, *Luke* 18.14.

And the Righteousnesse of men, had it never been exalted, it had never bin cast down; but for indeavouring to be high, it became low; to be heavenly, it became earthy; to be holy, it became filthy, and so by striving to be that which it should not be, as to have a name good, opposite to some thing called evil, was it self overcome, lost what it had, and became worse then at the beginning; & doth so remain till all things be restored again to an unity, as in the beginning.

Thus the devil [in men] by setting himself up, doth cast himself down; by striving for more, doth lose that he had, or make himself appear what he is, and so he that would be the best, now appears to be the worst, and is cast out.

The devil was at first good, an angel of light, but through covetousnesse, he became evil, an angel of darknesse, and so was cast out of heaven into hell, as out of light into darknesse (or so appeared to be) and thus was he the cause of his own fall; as it is written, he that will be greatest, let him become your servant; he that will save his life, shall lose it.

Rev. 12. 7, 8.

Mar. 8. 35.

But the devil by seeking to be great, was cast out; by indeavouring to save his life, lost it: for in so doing he discovered his own strength, will and purpose; and so was betrayed into, and taken with his own net: he that digs a pit shall fall into it; he that laies a baite shall be taken

ken with it, and so bring upon himself sudden destruction: as *Judas* in betraying his master, made way to hang himself, and many such *Judas's* we have now, who seek to betray the people of God, but in so doing they betray themselves; for by discovering their own strength and stratagems, the wayes wherein they walk, and the weapons wherewithall they fight, they are thereby overcome, met in their own wayes, beaten with their own weapons, kill'd with their own swords, or judged out of their own mouths; For by thy words thou shalt be judged, and by thy words thou shalt be condemned, therefore thou art inexcusable O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thy self; for thou that judgest dost the same things.

Mat. 27. 3,4,5.

Rev. 13. 10.

Rom. 2. 1.

And now the sword and weapons which those men will take to defend themselves, and to fight against the truth (like the devil who will use Scripture for his own ends) are the words of the Apostle *Peter* in his 2. Epistle and 2. chapter, where he is speaking of false teachers that shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves sudden destruction: together with many such like expressions as they will use, not knowing that they themselves are this sort of people here spoken of, that should thus deny the Lord Iesus Christ, which I, through the power of the holy Ghost, by opening of this chapter, shall make them appear to be, and so turne their own weapons upon their own heads, or like *David*, kill *Goliah* with his own sword, whip the devil with his own rod; and so I come to the chapter which is to be opened as follows.

1 Sam. 17. 51.

CHAP. IV.

CHAP. IIII.

All sin forgiven, and in what sence all men are sayd to be saved, and how: of false teachers that deny Christ, how and what they are: that they themselves, or the worst of men are saved, and how.

An Exposition upon the 2. Epistle of *Peter* and 2. chapter.

Verse 1. But there were false prophets among the people, even as there shall be false teachers among you, who privily will bring in damnable heresies, even denying the Lord that bought them, &c.

FOr this then consider, first, That all the Apostles, do in all their Epistles, freely hold forth the Lord Jesus Christ as a perfect sacrifice fully offered up for the sinnes of the whole world, and in full satisfaction to the Fathers justice, never to punish for sinne again, he having made a full end of all sin and transgression, for all people, though they all see it not, and how he hath commanded his Gospel of Remission of sinne, Peace and Reconciliation, to be preached to all people, for the bringing in of all people, that they may see it, both Jewes and Gentiles, Turks and Infidels, bondmen and freemen, circumcision and uncircumcision, them that are afar off, and them that are nigh, without respect of persons, and that whosoever should bring any other doctrine contrary to this, they were to be accursed.

Heb. 7. 27. Isa. 53. 10, 11. Rom. 3. 29, 30. 2 Sam. 14. 14. Ro. 2. 11. Gal. 1. 8, 9.

But there shall be false teachers among you, saith *Peter*, as there were false prophets among the people, that shall deny this, as that there is a full endmade of sin, & so deny the Lord Jesus Christ, and they are such that will not endure to hear of their own salvation, but in their own waies, and upon their own conditions, and so deny the Lord that bought them [yea them] and is salvation to them though they know it not, I am your salvation, saith Christ, be what ye will, who you will, and where you will, therefore look unto me all ye to the ends of the earth, and be ye saved. For I tell you there is salvation in me and none other, therefore look unto me all ye that are damned, dead

Act. 4. 12. Hos. 13. 10.

dead and in darkneſſe, and I will give you ſalvation, life and light, but you do not yet know me, ſaith Chriſt, becauſe you believe not, therefore you deny me, and will not come to me, yet I am your Saviour. John 5 40.

And now may the worſt of men, ſo called by men, ſay that though *Abraham* be ignorant of us, or we ignorant of the faith of *Abraham*; yet thou O God art our Father: and though Iſrael or the beſt of men, ſo called by men, acknowledge us not as to own us for bretheren; yet thou art our Redeemer, whoſe name from everlaſting is merciful and gracious, that though we believe not, yet thou art faithful; in manifeſting thy own name for the pardon of ſin, and cannot deny thy ſelf. Iſai. 63. 16. Exod. 34. 5, 6. 2 Tim. 2. 13.

And now all you in general that deny the pardon of ſin, & cannot acknowledg a free and full diſcharge of all ſin and iniquity whatſoever, to all creatures whatſoever of mankind in Ieſus Chriſt, you deny the Lord Ieſus Chriſt, nay, you deny your ſelves to be in Chriſt, and herein make your ſelves appear to be thoſe falſe teachers which *Peter* ſpeaks of, or at leaſt followers of them, who deviſe, bring in and maintain thoſe damnable hereſies, the doctrine of devils, denying even the Lord that bought [you,] & ſo bring upon your ſelves ſudden deſtruction unawares to your ſelves, being overcome with that ſpirit of Antichriſt, the man of ſin, or ſon of perdition, who reigns in you and all that believe not, as Children of diſobedience, this is he that will not have all ſin and tranſgreſſion to be finiſhed and at an end, but would have ſome to remain that ſo he or the devil might ſtill have a kingdome. Iſaiah 53. Dan. 9. 24.

And this is he that will not have all mankinde to be ſaved, though the word it ſelf holds it forth; yea for theſe damnable hereticks, ſo called, and that yet believe not, elſe Chriſt bought them not, but he bought [them] yea them that deny him, even the veriest rebels that are, did he buy, and receive gifts for, that God might dwell among them, and be one with them in their apprehenſions, he refuſed not to be with the worſt of men, but did viſit them, therefore he redeemed them, that being the way, he un- Dan. 9. 9. Pſal. 68.

Luke 1. 68. Isai. 53. 9. dertook to do it, even to be with all men in all conditions; as it is written, he made his grave with the wicked, and with the rich in his death, that is, wicked and rich in themselves, that they all might be raised or made rich to live with him in his life, not some but all: for as in *Adam* all died and became wicked, rich and full in themselves; so in Christ all are made alive and become righteous, rich and full in him, he having taken away the sins of all by being with all, and now appears as all without sin unto salvation for all in due time to be manifested to all.

Rom. 5.

Heb. 9. 28 1 Tim. 2. 6.

CHAP. V.

Many particulars opened concerning Christ, how and what he is; wherein is manifested what it is to deny him, and who they are that do it.

AND now this is the damnable heresie and doctrine of devils, to deny that there is a ful end of sin for all men past, present & to come, in the Lord Christ who is the same yesterday, to day and for ever: and this is the denying of the Lord Christ, to deny what he hath done, and so deny that he is come, which in so doing you deny the Father and the Sonne, the Father sending, and the Son sent: *but had you believed in me (saith Christ,) you would have believed in him that sent me,* but you have denyed both in denying me, and in denying me, you also deny your own salvation, and so perish in your unbelief, and do so remain while you (do not believe, or) have not a full assurance that you your selves are saved.

To deny the pardon of sin is damnable heresie.

Joh. 8. 19.

Object. But some will say, we deny him not, but confesse and believe in him, therefore you should make it appear in some particulars how we deny him.

I answer, how you deny Christ.

1. Particular. First, in very words you do deny him; for Jesus Christ is the salvation of all men, and the end of all sin, as he is the end of the law, and if you in words do deny this, as that all men are (and may be) saved, and that all sin is pardoned by Christ and in Christ, what do you then but deny Christ?

Isai. 53. 6. Rom. 10. 4.

Secondly,

Secondly, you deny Christ in denying his commands, and he commands you to love your neighbour as your self, (which in so doing you fulfill the whole law) but how do you love your neighbour as your self, when you would that your self should be saved, and not your neighbour? And how do you then love as brethren, which is also the command of Christ too, that you should love one another, you being all members of one body, as of Christ, who will have you all to be saved, and to come to the knowledge of the truth, and not that any should perish (or be damned) though you your selves would have some to be damned (as that they are whil they do not believ, wherein you also deny the will of God, though you sometimes say thy will be done) and so you make Christ an imperfect Christ, when you would that any of his members should perish, they all making but one perfect man, as it is written, We are all the body of Christ, and members in particular, and by one Spirit are we all baptized into one body, whether we be Jewes or Gentiles, bond or free, and are all made to drink into one Spirit being joyned to the Lord, who is one Spirit, and so shall all partake of one salvation, as of one Christ, which to deny, is to deny Christ.

1 John.3. 23. Rom.13. 9. 1 Cor.12. 12. 1 Tim.2.4. Mat.6.10. 1 Cor.12. 13.

Thirdly, but you also deny him in your life and practise, he being the life in which all men should live, and the light in which all men should walk; for he is the light of men, and the life of men, and so a rule of life unto men, and if you in your apprehensions walk not in his light, and live not in his life, as making him your onely rule, [Stay] and all, but to walk by any other (as imagined) rule, light or guide, then by Christ who is your law and rule written within you, or to be led forth by any other (as imaginary) power but Christ, who is all power in himselfe and all men, what do you then but deny Christ? whosoever walks not as one that is already saved, he denies Christ who is his salvation, and as one that is not already redeemed, justified and sanctified, he denies Christ who is made all this unto him, and hath done all this for him.

John 8. 12 Joh 1.4. Psal. 119.11 Heb.8.10. Mat.28. 18.

Fourthly, Jesus Christ, (also) fulfilled all righteousnesse, &

1 Cor.1. 31.

Mat. 3.15. righteous duties whatsoever [so called] be they what they will, under any administration and dispensation whatsoever, both of Law and Gospel for us, in whom we have done the same. Then he that sees any thing yet to be imposed upon him, as a duty to be done by him, more then to believe in him, as in one that hath freed us from all duties (whatsoever) after the flesh, and taught us to worship God (onely) in and by the Spirit, as in and by himself, (there being no other way of worship now prescribed manifest or in force, but this which is Evangelical and in Christ) he denies what Christ hath done, and so denies that he is come: and this is Antichrist.

John 4.

Col. 1. 21, 22. Eph. 2. 6. Joh. 17. 21, 22, 23, 24, 25, 26. 1 John 2. 12.

Fifthly, Again Christ doth present every man (as himself) spotlesse and blamelesse, perfect and pure before the Father, and all men in Christ, are now dwelling with Christ in the same glory of Christ, which is the glory of the Father [God himself] who loves them as he loves himself, all which is declared by himself, as by Christ who is himself manifest in us, & he that believes not this, or hath not this manifestation in him, he believes not Christ, but makes him a liar, and so denies Christ.

Iohn 10. 30. 1 Tim. 3. 16. Ez. 14. 7.

Sixthly, Also he that makes God and Christ to be two distinct persons, and not both one and the same, the Father and the Son in one, onely the Father appearing as a Son to us and in our apprehensions, which is God declaring himself, or God manifest in Flesh, [even us,] whereby we appeare to be himself, he denies Christ, and he that cannot see himself one with and in God or the Father, whom Christ hath so made as one, he denies Christ.

Mar. 8. last.

Seventhly, He that is ashamed of *Christ*, & will not own him in all conditions whatsoever for fear of men and their reproaches, he is a denyer of him, and is also denyed by him: *for he that is not with me, is against me; and he that denies me on earth, him will I deny in heaven.*

Ephe. 1. 10. Col. 1. 20. Psa. 2. 8. Ioh. 3. 35.

Eighthly, Iesus *Christ* is all & in all, as saith the Scripture, he is all both manifest & unmanifest, he is all & all is him, all things being in him, or was given to him: if so, then there is not any thing that is not he, and he that is not every thing, else

else how is he *All and in all*; but he that sees knows or confesses any thing whatsoever both visible and invisible, to be any thing besides Christ, only sin, and not Christ, God or the Father to be All in all, and All of all, without distinction; only that ignorence which men have concerning Christ and is nothing; he goes to set up another Christ, as making more Christs then one, and so denies the true Christ, who is all and but one; wherein he also denies himself to be a member of Christ, notwithstanding he is one though he knows it not, and being ignorant of himself being a member of *Christ*, he denies Christ.

Ninethly, *Jesus Christ* is the alone *King*, *Priest* & *Prophet*, reigning, ruling, offering, and teaching in men, who makes all men Kings, Priests and Prophets, to reign, rule, offer up, and teach within, and as him in themselves: He then that shall confesse otherwise, either in word, life or practise; as making man or himself to be either of these, distinct from Christ, or that enquireth of any man (as man) any thing concerning Christ, more then of Christ, he denies Christ. Isa. 50. Rev. 1. 6. Eze. 14. 7.

Tenthly, Jesus Christ is one immortal, incomprehensible, unlimitted, indevidual divine being, the unction, Holy One, and anointed of God, who is unconfined to any time, place or person: He then that shall confine Christ to any one particular time, place or person, as comming at such a day to judgement, sitting or being in such a place, as local heaven, appearing in and as such a manner of person, as flesh, bloud and bones, more then comming at all times, sitting and being in all places, appearing in and as all things [yea all things whatsoever] sin only excepted, he denies Christ. 1 Ti. 1. 17. 1 Jo. 2. 20. to the 29. Lu. 17. 20, 21. 1 Ki. 8. 27. Psal. 139. 7, 8, 9, 10.

And now from these particulars thus opened, being a clear discovery of what it is to deny Christ, you may guesse who they are, and whether you your selves are not of this sort of people, that thus deny the Lord Jesus Christ.

CHAP.

CHAP. VI.

How, though we deny Christ, are we his; and he cannot deny us.

BUt *though you deny me*, saith Christ, *yet are you mine, and I cannot deny you*; for having *once loved mine own, I love them to the end*, and from eternity I delighted in you (yea in all men) and though you (as all men) have since fallen by your sinnes from me (in your apprehensions) yet this separates us not, seeing nothing can, but I am still thine. And behold thy time (or the time wherein thou wast fallen) was then a time of love, or then was my love manifested in helping thee up, wherein I spread my skirt, or my garment, which is my own righteousnesse over thee, to cover thy nakednesse or filthy garments, thy own righteousnesse together with thy sinnes, that so thy filthinesse might no more appear, or sinne be any more seen; *yea I sware unto thee* and shall not repent, I *entered into a* new and everlasting *covenant with thee, and thou* (again) *becamest mine*, yea mine own or mine only self.

Pro. 8.

Rom. 8.

Ezek. 16.

And now shall I deny my self? which I should if I should deny thee, or any thing which the Father hath given me: but he hath given unto me thee and all things with thee [yea all things whatsoever] and I cannot lose or deny thee or any thing, all being but my self; but while thou denieſt me, as not to believe in me, I do appear to thee, in thy apprehensions, as to deny thee, that is when thou hast not a clear apprehension of me, of what I am, or should be to thee, then thou beholdest me, as one to deny thee: and from hence arises our denying of Christ.

Joh. 5. 35.

CHAP. VII.

How none are to teach but Christ, and none we are to hear but Christ: what it is to be taught: of the works of faith: how and what they are: wherein is manifest the faith of false Teachers, and the reward they have, &c.

DEarly beloved, you have before had declared unto you many particulars concerning Christ, how and what he is, and how every spirit in man that speakes not so of him, according to what is here declared by the Spirit of God in me, according to my apprehensions, is the spirit of error, Antichrist, and the devil, and is (as the Scripture saith) a false teacher, a denyer of Christ, and a seducer of the people, which every man is that sets up himself as a teacher in the room of Christ, to do the work of Christ; seeing that according to Scripture and Divine Inspiration, there being no other teacher, which we now are to hear, under this second covenant, but Christ or the anointing which is in us. And because to be taught is to have all those particulars before mentioned, as one God, manifested in us, which is a work only for himself as a Son to do, and man as I or any other can do no more then declare what the Lord hath done for him, and cannot make others believe the same, or teach others what he is taught; because to be taught is to receive and possesse the thing teached [even Christ] which none can give but Christ, nor receive but by the operation of the *divine power* in them, & every one that hath not received this manifestation as not finding the *work* to be wrought in him, he is a denyer of *Christ*, & is not yet taught by *Christ*, and doth so remain while those works of Christ are unmanifest to him, for his works declare him, and by his works is he manifest what he is, where he is, and when he doth teach.

1 Jo. 2. 26.

Eze. 14. 7. Isa. 50. 4. Act. 7. 37. 1 John 2. 26, 27.

And now are those works of Christ, as of faith which is Christ, wrought in thee? If they are, then art thou taught

of

of him, and hast learned him: thou sayest, that thou hast
Jam. 2. 20. faith, let it appear then by thy works, for *faith without works*
Gal. 5. 2 Cor. 3. 17. *is dead*; but I do not mean the works of the Law as of bon-
dage, but the works of faith or the Spirit as of liberty, and
Mat. 17. 20. thy faith is manifest in this, when thou canst say to the
mountaines and to the hills, as to all impurity and impur-
Isa. 35. 9, 10. fectnesse, to fears, troubles, sorrows, sin, death, hell, dark-
Rom. 10. nesse and the devil, Depart from me, or avoide Satan, have
nothing to do with me, *thou shall not tempt the Lord thy God*;
also to purity, perfectnesse, Christ, heaven and happinesse,
Come to me, be with me, and no more absent from me,
without which thy faith is but a hypocritical dead faith,
or no faith at all; or if it be faith, it is but the faith of
Jam. 2. 19. devils, who believe and tremble, or believe and are dam-
ned.

And such is the faith of these false teachers, who hold *damnable heresies, even denying the Lord that bought them*, and who perish in their own disobedience, in not obeying the truth: you I speak to that cannot yet see and believe an end of sinne, and walk as without sinne, in the light of the Lord Jesus, you it is that deny Christ, that believe not, and perish: as (perish) you all do while you do not believe.

Who denies Christ. Acts 13.

CHAP. VIII.

A further discovery of false Teachers, how and what they are: That for gain they buy & sell the Gospel; That their Judgement lingereth not, and their damnation slumbereth not, and how.

Verse 2. And many shall follow their pernicious waies, by reason of whom the way of truth shall be evil spoken of.

Verse 3. And through covetousnesse shall they with feigned words make merchandize of you; whose judgement now of a long time lingereth not, and their damnation slumbereth not.

THose false teachers that deny the Lord that bought them, are they that follow their own crooked pernicious waies, and not Christ, but cause the way of Christ to be evill spoken of, and all that follow him. And

And now let every one examine himself, whether he be one of these that will not follow (but deny) the Lord Iesus Christ, who hath bought them, & paid his own heart-blood for them, that they might become his: but they having eyes full of adultery go a whoring from him, and like wanton widows fall in love with other lovers, which they naturally are inclined to, as to their own pernitious wayes, or the wayes of men which they onely know, who already have damnation, because they have cast off their first love, and so like *natural brute beasts*, knowing onely the things of nature, deceive their own souls, and cannot but speake evil of the things of God, as of things they know not, and so perish in their own corruption or corrupt knowledge, the knowledge of evil, from which they cannot free or discharge neither themselves nor others, and so beguile both themselves and others.

1 Cor, 6. 20.
2 Pe. 2. 14
1 Tim. 5.
Jude 10.

These are they of whom the way of truth is evil spoken, or that speak evil of the truth, who through covetousnesse, and with feigned words make merchandize of the people, feed and inrich themselves by them, and so go contrary to the exhortation and practise of the Apostles of Christ, whom they pretend to be the same, affirming that their doctrine is the word of God, and they the Ministers of God, sent of God, as the Apostles were, to feed the flock of God, as the Apostles did, but instead of feeding the flock, they feed themselves of the flock; and so make merchandize of the people.

Mic. 3 11.
Eze. 34 chap.

These are the false teachers of which *Peter* speakes, and bids us to beware of, *who bring in damnable heresies, denying the Lord that bought them*, and with feigned words and seducing Spirits (as the devil, *blind the minds of them that believe not*, perswading them, that the only meanes to beget faith, is hearing the outward word preacht by them.

2 Co 4. 4.

But beloved, this is to deny Christ who is the Author and finisher of our faith, and who is himself both the word and the preacher, the gift and the giver, according to these Scriptures, Iohn 1. Heb. 4. 12, 13. Rev. 19. 13. Isa. 50. 4. 61. 1. Rom. 10. 15. Luk. 9. 35. Rom. 8. 32.

Heb. 12. 2.

And these are they that run before they were sent, *I neither sent them nor commanded them,* (saith God) *yet they ran;* what to do? why, to rob me of my honour, of my glory, and of my people, and to set up themselves, (therefore saith Christ,) *All that ever went before me were theeves and robbers, they tooke away my people for nought, they covet their means, and sell their soulls.*

Ioh. 10. 8.
Re. 18. 13.

But their judgement now of a long time lingereth not, or hath not bin prolonged, but is come suddenly upon them, unawares to them, by the appearing of Jesus Christ, in others as in the Saints, at which time of appearing their damnation is also manifest and come, and now no longer slumbers nor sleepes, but awakes and is manifest: *For this is the condemnation, that light is come into the world, and he that believes not* (or lives not in it) *is condemned already,* or is in a state of damnation while he doth not believe; and who are they that believe not, but these false teachers, together with all their adherents, that cannot yet see a full end of sin, and so deny the Lord Iesus Christ who hath given an end to it, but their reward is hell and damnation.

2 Thes. 1. 8, 9, 10.

CHAP. IX.

Not to see or beleeve a full end of sin, is damnation: what is meant by the old world, Sodom *and* Gomorrah: *of the torments of hell, how and what they are, in a mystery.*

Ver. 4, 5, 6, 7, 8, 9. For if God spared not the Angels that sinn'd, but cast them downe to hell, neither the old world, but overcame it with the flood, and turned the Cities of Sodom *and* Gomorrah *into ashes, &c.*

AND now all you that sin, or see evil to remain, the Lord will not spare you; but you have your reward, as sure as the *Angels* which first sinned had theirs, as it is written: *If God spared not the Angels which sinned,* and so forth; but cast them down to hell, destroyed the old world, which typified the old man, overthrew *Sodom* and *Gomorrah,* which typified

Ier. 23. 14.

fied the corrupt ſtate of nature, ſurely he will not ſpare you, that being an example for you, and all ſuch that ſhould after live ungodly, or in that corrupt ſtate of nature, the old man, without the knowledge of Chriſt, or the new man; but you are already in hell and damned, lying under the wrath of an angry God, where your judgements are not yet taken off, in your apprehenſions, neither will or can while you ſee ſin or evil to remain, or any part of the old man in you, but you ſtill periſh in your own corruption, or corrupt knowledge, the knowledge of evil, which is that filthy City *Sodom* aud *Gomorrah*: For *Sodome* and *Gomorrah* is but that filthy garment ſpotted with the fleſh, even the corrupt ſtate of nature, or old man, in which our Lord and Saviour was crucified, and with which garment all that weare it, do ſtill accuſe, blaſpheme, and charge the Godly, or thoſe whom the Lord hath delivered from it, and doth deliver dayly, even as he did *Lot*, who was alſo vexed with the filthy converſation of the wicked *Sodomits*, even as we are accuſed by theſe who yet weare this filthy garment, the knowledge of evil, or old man, which all do that are not yet renewed in the ſpirit of their minds, or regeneration, to ſee an end of ſinne, and uncleanneſſe as all things in them made new; but have their eyes ſtill full of adultery, beholding uncleanneſſe, and cannot ceaſe from ſinne, in that they cannot ceaſe from the knowledge of ſinne, who are now in this day of judgement damned and caſt into hell, where they are puniſhed with the devill andfalſe Prophet, in hell torments, as terrour of conſcience, ignorance of mind, ſorrow of heart, raſhneſſe of ſpirit, diſcontent, envy, wrath, malice, and ſo forth, which they burn in, and are tormented with: this is the reward of ſinners.

1 Tim. 5. 12.
Ioh. 3. 36.
Re. 11. 8.
Re. 21. 5.
Re. 20 10.
What the torments of hel are.

CHAP. X.

What it is to walk after the flesh, to despise government, and speak evill of dignities; how, and what they are, all in a mystery.

Verse 10. But chiefly them that walk after the flesh, in the lust of uncleanesse, and despise government: presumptuous are they, self-willed, they are not afraid to speak evill of dignities.

AND such are they that walk after the flesh in the lust of uncleanesse, &c. to whom there is condemnation also, or as *Jude* hath it, *they suffer the vengeance of eternal fire*, which is to burn and consume that flesh or old man, in and after which they walk. But what is it to walk after the flesh, that we may know who they are that do walk after the flesh, and that are in hell and damned, suffering these torments, as it seemes they are and do while they so walke? I answer, To walk after the flesh is to walk in darknesse, as in the knowledge of sin or evil; and he that walkes in darknesse, walkes as in the night, and knowes not whither he goeth, who is still doing the works of darknesse, and cannot come to the light, because his deeds are evil; and his reward is hell and damnation, in that he hath no assurance of heaven and salvation.

Jude 7.
Joh. 11.10.
Joh. 12.35.
Joh. 3.19, 20.

And there is no man whose deeds are evill, and hath not shut his eyes from seeing of evil, that will come to the light, but he is in darknes even until now, and loves it rather then light, he will not come to the light, lest his deeds should be reproved: for light reproves evil, which is darknesse, and will no longer suffer it to be evil, but change it into good. Therefore doth evil hate good, and darknesse light, because it would not lose it self, or the name evil, but would be still (as something) opposit to light and goodnesse.

Isa. 33.15.
Joh. 16.8.
Rom. 12. 21.

And these men in whom this evil (or darknesse) is, or do still know evill, cannot endure the light, which will have all things to be good, as like it self, even God, to whom light and darknesse is both as one.

Psa. 139. 11, 12.

And

And now doth good condemne evil, God condemnes the Devil, light condemnes darknesse, or now is the world of darknesse and evil condemned and overcome, by the world of light and good (God Himself;) for this is the condemnation, that light is come into the world, or God who is light is come, and men love darknesse rather then light, because their deeds are evil, and so walk after the flesh in the lust of uncleannesse.

And now those men that thus walke after the flesh, in uncleannesse, as in the knowledge and acting of sinne, they walk under the law, or first covenant in the state of nature, or old man: where their minds are blinded, they lost, and the Gospel hid to them, and where they have fellowship only with the devill, the prince of this world, or natural state, knowing and judging of things after an outward appearance which they should not do, and so walke according to the course of this world, and the prince of the power of the aire, worshipping a God after the flesh, as here or there, in this way, or that way; this form, or that form, which is to tye or limit the Holy One of Israel, who is not tyed to any thing, and so not to be worshipped in any thing but in spirit and truth, as in the Lord Jesus.

2 Cor. 4. 3, 4.

Joh. 7. 24. Ephe. 2. 2.

Joh. 4. 23.

And these are the scoffers that *Peter* speaks of in his third chapter, which should come in the last daies, walking after their own lusts, opposing Christ and his Kingdome; and so despise government, and speak evil of dignities, that is, these scoffers, fleshly walkers, filthy dreamers, or these that live in the flesh, or old man, as it is written, Old men, that is, these in whom the old man is, shall dream dreams, be presumptuous, self-willed, following their own inventions, as the old man, or first *Adam* doth; these, I say, being not born to the new man, or the new man being not born in them, wherein all self and selfishnesse is destroyed, despise government, and speak evil of dignities, that is, they would not have it to be where it should, as in Christ, but they look upon it in men as something beside Christ, whom they would set up in the room of Christ, to worship and honour as Christ, which all do that worship and honour men or things

Act. 2. 17. Eccl. 7. 29.

How men despise government.

things, whom God would not have to be honoured or had in respect of men, as it is written, *Have not the faith of the Lord*
Iam. 2. 1. *Jesus Christ, the Lord of Glory, with respect of persons*, one more then another; if you have, the Lord will destroy that faith, and account not one man better then another: for to Christ all men are alike; and reckon not man to be any thing, but God all, who is all.

But he that will have man to be any thing, who should be nothing, or ascribe any greatnesse to man (as man) and not all to Christ (as Christ) he denies (and speaks evil of)
Ib. p. 6,7. Christ, as not knowing that all Government, Power and Greatnesse is laid upon his shoulder, given to him, and is him; wherefore honour him, follow him, and speak good of his name, and then you will be true servants of him, speaking evil of nothing, whose reward will be him, or he himself will then be your reward.

CHAP. XI.

Of the good and evil Angels, how and what they are; of the one accusing and the other excusing, the one cursed and the other blessed: that to speak evil of any man is not to follow the example of Christ, but the devil; and they are such who live and walk in formes, outward worships, &c. according to the flesh.

Ver. 11, 12, 13, 14. *Whereas Angels which are greater in power and might, bring not railing accusation against them before the Lord; but these as natural brute beasts, &c.*

Heb. 1. 14. Mat. 4. 6. ANgels (according to the Scripture) are ministring spirits sent forth to minister good to a people, alwayes watching for good over them, declaring the love of God to them in Jesus Christ, and so they are the manifestations and appearances of God in a people (Jesus Christ himself.) We read that when God appeared in a discovery to any of
Mat. 1. 20. Luk. 1. 11. 22. his people, an Angel is said to appear unto them, as to *Joseph* in a dream, to *Zacharias* in a vision, &c.

But

But you will say, that Angels did sometimes appear in the likenesse of men, as to *Abraham* and *Lot*. It is true, every one in whom these manifestations of God are, they are (in Scripture) said to be Angels. When *Paul* came to the *Galatians*, they received him as an Angel, even as Christ Jesus; and so the Angels of God in men make men Angels, as Christ in them makes them Christians: It is written, *He shall come with all his Angels*; it is also written, *He shall come with all his Saints*, every spiritual man therefore is an Angel of God, but every natural man is an Angel of the devil, as every appearance of evil in him is: and these spiritual men (or good Angels) are greater in might and power then the other, because Christ who is all power is in them, whereby they *are strengthened with all might*, and they bring no railing accusation against any, (neither can they) because *they are equal with the Angels*, and so they are *the children of God, being the children of the resurrection*; but the other (even natural men) in whom the devil is, they are alwayes accusing, judging and condemning they know not who, and for they know not what, and so speak evil of the things they know not, which they shall and will do, while the devil (the accuser) is in them, and not overcome and cast out by Christ (the excuser) who accuseth no man, but excuseth all men; condemneth none, but justifieth all, *Father forgive them, they know not what they do*: Thus he prayed for his enemies.

Gen. 18. 2. Cha. 19. 1. Gal. 4. 14.

1 The. 3. 13.

Col. 1. 11.

Lu. 20. 36.

The accuser is the devil.

Re. 12. 10. Ioh. 15. 45. Ioh. 3. 35.

But to speak evil of men, or any thing, in whom God or Christ is, is to speak evil of Christ, to whom all men and things belong, and are given; and to accuse men whom Christ accuseth not, is to do contrary to Christ, and how do we then follow the example of Christ? nay, in accusing them we also accuse Christ, *For what ye do unto these, ye do unto me*: but if any doth accuse or speak evil of any man, or thing, it is from a guilty conscience of their own, or the devil in them; and not from the knowledge of God, neither the example of Christ or his Angels; for they bring no railing accusation against any, Christ accuseth none, nor speakes evil of none though enemies to him,

Iude 9. Ioh. 5. 43, 44, 45.

him, yea and that will not receive him, the good Angels
Rom. 14. will not accuse us before the Lord, Christ will not accuse
10. us to the Father; let us not then one accuse another, though we differ in judgements: for as we were all condemned in one condemnation, so we are all saved in one salvation, even Christ.

Again we reade of Christ, that when he disputed with the devil about the body of *Moses*, which were the people of *Moses*, or administration under which they dwelt, that he brought no railing accusation against him, but said, *The Lord rebuke thee, Satan*; let this be our example when we dis-
Jude 9. pute with any, though wicked men, not to bring any railing accusation against them; but if they are in an errour, say, *The Lord rebuke them*, correct and change them, though it be the nature of some, out of malice and envy to speak evill of us, accuse, judge, and condemn us, eate and
Mich. 3. 3. devoure us, as it is written, *They would eate up my people like bread.*

But they are such, that walke after the flesh in the lust of uncleanness &c. as all do, that thus judge, be they under what profession they will, who *as naturall brute beasts, made to be ta-*
Jude 10. *ken and destroyed*, speak evil of those things that they understand not; but they are taken in their own nets, and perish in their own corruption, whose reward is hell and damnation.

And all that thus walk, will like the devil be ever accusing, judging and condemning all that walk not with them in the same form, and run not with them in the same excesse of riot, taking pleasure in the same things, committing the same adultery, walking under the same curse, and so in the same condemnation; and to every thing contrary to them and their judgements, forms, waies and worships
Ioh. 11. 33 they will like the Jews cry, *Blasphemy, Blasphemy*, but the greatest blasphemer, cries blasphemy first.

Rom. 2. 1, 2, 3. so on. But who art thou that accusest? who art thou that condemnest, and *dost the same things thyself*? why, for the same thou accusest others, thou art condemned thy self; and who is he that doth accuse, judge and condemn, but he that is

himself

himself accused, judged and condemned, which is the devill in wicked men, or wicked men in whom the devill is, who are the same as the devil, while the devill reigns in them.

But these that walk in the spirit as in Christ, will accuse, judge and speake evil of none, though differing from them in judgements, but can in love look back upon all in their several places, where God hath set them, knowing that they are where they must be and shall be, till the Lord shall call them to come higher, and where they themselves once were, but now are risen, these are such that are not accused, judged and condemned in themselves, and therefore cannot accuse, judge and condemne others, but he that accuseth is the devil. 1 Cor. 6. 7. Rom. 3. 1.

CHAP. XII.

What it is to go in the way of Cain, to follow the error of Balaam, and perish in the gain-saying of Corah: what is meant by Balaams asse, and who rides him.

Ver. 15, 16. *Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, &c.*

But you have forsaken the right way (even Christ) and are gone astray (from him) following the way of *Balaam* the son of *Bosor* who loved the wages of unrighteousnesse, as *Jude* hath it, *You have gone in the way of Cain, and run greedily after the error of Balaam* for reward, acceptation, or greatnesse, which is unrighteousnesse, &c. therefore your reward is accordingly. Iude 11.

First, you have gone in the way of *Caine*, as looking for honour, acceptation, and respect for your own works, religion, holy duties and so forth, as performed by you, which at best is but *the fruit of the ground*, or an earthly offering, also *Calves of a year old*, which God hath no respect unto, therefore no reward will be given but what is according to your offering, which is to walk sadly, and in darknesse, all the daies of your (or that) life, under the apprehension of an angrie God, and so in hell, and damned. Gen. 4. 3, 4, 5. Mic. 6. 6, 7, 8. Joh. 3. 36.

But *you have run greedily after the errour of Balaam*, which is much like unto this of *Caine*, willing to be promoted in the

world, as to honour and greatnesse, or counted religious, though it be in the way of unrighteousnesse, with zeale of religion persecuting those that are of a contrary Judgement; like *Saul* when he was going to *Damascus*, and *Balaam* to *Balak*, but being intercepted by the way, that you accomplish not your design, (as *Saul* and *Balaam* could not theirs, when the one was going to persecute, and the other to curse the people of God) though you (with *Saul*) upon your own righteousnesse and zeale (as *Balaam* did upon his asse) ride never so swift, and think your selves never so sure, yet let but the Angel of the Lord, (Iesus Christ himself) appear in the way before you, as he did before *Saul* and *Balaam*, this asse (your own righteousnesse and zeal,) will quickly fall to the ground, and throw his rider, also accuse and condemne him as *Balaams* asse did *Balaam*, especially when you make use of it to carry you on in the way of persecuting any of the people of God, who walk not with you in that same form of religion as you do, you indeavouring to set up your selves and your form, in opposition to all things else; which is to be like the Devil; I speak to any that go about to keep up any legal form or way of worship whatsoever, in opposition to the Lord Iesus, whose kingdome consists not of formes or outward worships, and who is now throwing down all formes, religious worships, and opinions whatsoever, contrary to himself (as he is) that himself, in himself may be all in all, and you together with all things else, (as out of him) found to be nothing, when he shall thus come to shake heaven and earth, *to throw down and pluck up, to root out and destroy, also to build and to plant.*

Acts 9. 12.
Num. 22. ver. 15. to the end.
Num. 22. 17.
Luk. 17. 20. 25.
Rom. 14. 17.
Heb. 12. 20.
Jer. 1. 10.

Wo be to them therefore, that have their dwellings in any thing below Christ, or besides him, when he shall come to throw it down; for when that falls they fall with it, & that ride upon this asse (their own righteousnesse, zeal and religion) the way to heaven, for instead of carrying them to heaven, it will carry them to hell.

Hosea 14.

And thus do men go in the way of *Cain*, and run greedily after the error of *Balaam* for reward, but perish in the gain-saying of *Corah*.

This

This gain-saying of *Corah*, was the opposition and rebellion that he made against *Moses* and *Aaron*, despising and speaking evil of the gift and power of God in them, saying, *Ye take too much upon you, &c.* but withall to advance himself, takes more to himself, that he might be greater in himself, as men now a dayes do: But he that exalteth himself, shall be brought low; he that climbs up to heaven, shall fall down to hell; he that proceeds against others, shall himself be proceeded against, for the Lord will reward every man according to his works, as he did *Corah*, &c. when he caused the earth to open her mouth and swallow him up with all that he had or appertained unto him. Num. 16. 3.

And thus do men do now a dayes, who would be counted religious or great in the world, having a form of godlinesse, but denying the power; having a lie, but denying the truth: they will despise God, or the gift of God in his people, that is not according to their way, and like the Prodigals brother, think too much others have that they have not, who would themselves have all the praise and all the glory, & would have more respect from God then others, who walk not in the same form of religion as them, and together with them, which is also a trouble to them, for the which they grudge against others, and also the gift of God in them, as *Cain* did against *Abel*, *Corah Dathan* and *Abiram* against *Moses* and *Aaron*, the Iewes against Christ, false Apostles against the true Apostles, the Devil against God. 1 Thes. 4. 8. Luke 15. Jam 5. 9. 1 John. 3. 12. Num. 16.

But their destruction is like that of *Corah's*, *Dathan* and *Abiram*, as their rebellion is the same, (but I shall speak it now in the mystery, according as it is now made manifest, & to be fullfilled) for the Lord causing the earth now to open her mouth, and take into it all this their zeal and religion, as the legal holines & righteousnesse of men, &c. or making it appear to be but earth, they are at a losse and perish, that that which they have made their life and light, heaven and happinesse, should now appear to be but death and darknes, earth or earthlinesse, as that which cannot relieve them, or give any true peace, joy or comfort to them. Isai. 61. 2.

CHAP. XIII.

What is meant by wells without water, trees without fruit, raging waves, wandering Starres, how to them is reserved the blacknesse of darknesse.

Ver. 17. *These are wells without water, clouds that are carried with a tempest, &c.*

THis is still spoken of mans own righteousnesse, formes, ordinances, outward worships, &c. which being without
Ier. 2. 13. power, are as wells without water, affording no true life or comfort to any that live in them, but are compared to *empty vessels and broken cisterns.*

Strive not therefore to keep up or maintain any of those things, any form, ordinance, way or worship, as relating to mans own righteousnesse, &c. in opposition to Christ & his righteousnes, no not any distinction in opposition to unity; for they are all denying lying vanities, tormenting pleasures; having no true life or light in them, *clouds they are*
Col. 2. *without water*, as without spirit and power; *carried about of wind*, as of vanity, and as shadows they flie away and are no more, through the shining of the Sun, as Christ upon them, and what is all below the Sun, even the purest of things, as below Christ the Son of righteousnesse, but vanity of vanties? & so saith the Preacher, *All is vanity*, all is but flesh, and flesh is as grasse, the most excellency of it is but
Isa. 40. 6, 7, 8. as the flower of the field, *The grasse withers, and the flower fades, because the Spirit of the Lod blows upon it*, or Christ shining forth in brightnesse, *The grasse withers, and the flower fades, but the word of God* [Iesus Christ] *abides for ever.*

Iude. Againe, they are also compared to trees, whose fruit withereth, without fruit, or having no fruit at all, but
Luk. 15. 16. fruitless, comfortless, not able to relieve a *poor* soul that is in want, they are like the husks which the Prodigal fed upon, when he was absent from his fathers house, & which relieve none but swine (or carnall men,) whose nature is the same. This is that tree, the humane nature, mans own righteousnesse, self, &c. to which the axe (the spirit of God) was
Mat. 3. 10. laid, which for *not bringing forth good fruit* (or fruit yielding comfort,

comfort, peace, & joy,) *was hewn down and cast into the fire*, root & branch, never to spring *again*, or be any thing in that nature, it was cast into the fire to be burnt; what fire? why, the wrath of God, or the fire which Christ kindled, when he first appeared on the earth, which still kindles & flames upon the whole world of humane nature, flesh or mankind, together with all self and propriety, as the old man, sin and corruption, till it be all burnt and consumed and again brought forth anew, in the divine nature, as it is written, *All your own righteousnesse* (or that which you call yours) *shall be burnt with fire; for the fire shall try every mans work of what sort it is, and any of his works*, as part of the old man, *being burnt he shall suffer losse, but he himself*, or the new man, *shall be saved, yet so as by fire.*

Luk. 12. 49. Psal. 9. 12. Isa. 66. 15, 16. 1 Cor. 3. 13, 14, 15.

Again, this self-righteousnesse of man, or the humane nature, together with all its legal duties, forms, waies and worships, so called, are also compared to waves of the Sea, and so they are of the Sea, mankind, flesh or the humane nature bubling up out of that Ocean of water and weaknesse, *raging and foming out their own shame*, like a filthy garment, shaming it self or all that wear it, and is it self ashamed and confounded, as all of man is, when the Lord of hosts & God of Glory reignes, & when a better garment, the righteousnesse of the Lord Jesus, is put upon us; which being done, shame befals the other, or the other is then ashamed, and there is nothing in man that is ashamed but his own holinesse, self and propriety, which must be destroyed, and which had its first rise in *Adam*, or old man.

Isa. 24. 23. Zech. 3. 3.

O all you then that have yet any shame in you, as part of the old man, or first *Adam*, cast away the cause, as your holinesse, self & propriety, & the effect, as shame, will follow.

But lastly, they even ordinances, or mens spirits and opinions in them, are compared to wandering starres, or glimmering lights, which indeed they are, being alwaies wandering, never certain, sure or steadfast, but are, sometimes climbing up to heaven, or would be more heavenly, as being so esteemed by men, but are again cast down to hell, & appear to be but earthly, *to whom is reserved the blacknesse of darknesse*, all

Rev. 6. 13. Mark 13. 25.

their

their light being put out by the light of lights, as the light of the material Moon and Starres is by the light of the material Sun.

And thus you see [the righteousnesse [of man , as abusively used by him, together with all his holy duties , ways and worships whatsoever, (opposite to Christ the true righteousnes way and worship) what it is, and the reward men have by it, which is to be at a losse & perish in the ruine of it, as being overwhelmed with darkness and death, till by the light of lights, and life of lives, they are again revived and quickened,(as it is written) *After two daies he will revive us, in the third day he will raise us up, and we shall live in his sight.*

Eph. 2. 1.
Hosea 6. 2.

CHAP. XIIII.

Concerning some which draw back to perdition, & would intice others, who and what they are: what is meant by those of the world, who they are, and how we may know them.

Ver. 18, 19, 20, 21, 22. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, &c.

PEter in this place seems to give us further notice of these fleshly walkers, how they will indeavour to allure and draw back those that once have escaped from them, or their ways, and that some after they have known the way of truth (as Christ) or at least seemingly & hypocritically walk'd in it and professd it, as professing Christ, may through the deceitfulnesse of their own flesh, or much wantonnesse, as pleasing themselves with the reward of their own righteousnesse, which *Peter* calls unrighteousnesse, also spots and blemishes, be again allured & drawn back to the ways of the flesh, being never wholly and truly crucified to the flesh.

And we also see that some, after they have professed the wayes of Christ, but were never truly called to it, have bin again allured and drawn back from it, as being fearful to come under those scandales of true religion, as of Christ, which they see they must if they walk in it and live in the power of it; Therefore to avoid it, rather then they will lose their good name, the praise of men, fine clothes and

and the like, as the repute of their own righteousnesse, zeale and religion, which, if used lawfully, were good, and to live under the reproach and scorne of men, they will depart from the wayes of God, and againe turne back to the wayes of men for filthy lucres sake, as honour, means, money, and favour, and to be counted religious, which is all but the riches of the world, given by the vvorld to the vvorld, or all that are of the vvorld, *for the world will love his own*, as the devil vvill love them that are his. 1 Tim 1. 8. Isa. 2, 22. John 15. 19.

But who are these of the world? why those that are not of God, as being new-borne, they are of the world, but all are not of God, or new-born, that profess God or the new-birth, *as all are not Israel that are of Israell*; so *not every one that saith Lord, Lord, shall enter into the kindome of heaven*, not every one that walks in an outward profession of Godlinesse comes there, or is not there in his apprehensions while he so walks.

But you Lavvyers and proud Pharisees, hipocrits, that vvalk onely in a profession of godlinesse, the vway to heaven, be under what name you will; you that would go to heaven, any other way then by Christ, you that ride upon horses and asses, as upon your own holy duties, waies, and worships, as dwelling in it without the power; and that say *to the works of your own hands, you are our gods*, you pure, holy, religious devout men, you that pray in your families, go to church, hear sermons, are frequent in ordinances & performing of duties outwardly and in the flesh and form of it & not the power, you all that are of any sect, religion, or opinion whatsoever below Christ, as owning it to be any thing with propriety, little think that your selves are these of the world, and so of the devil; but I say no more, take heed it appear not so. Hosea 9.

And such as these who thus do walk, are not yet escaped from the pollutions of the world, as from the error of these opinions; but do with all the inchantments of the flesh or self righteousnesse, indeavour what they can to perswade, allure and bring back those that are escaped from the waies of them who do thus live in error, as in the vvorld, vvhich all do that live in any outvvard form, vvay, or vvorship contrary to Christ, besides and belovv Christ, as maintaining

taining or keeping it up in opposition to Christ, whether it be (as it is called) Episcopacy, Presbytery, *Independency*, Anabaptism, Rantisme & the like, which is all below Christ: and if in (or by) any of these your affections are again taken up, delighted and overcome, then by *the same are you brought*
Ro.16.18. *in bondage*, & so become servants of corruption, serving your own lusts, and filling your own bellies, as turning back for reward, who by good words and faire speeches would deceive the hearts of the simple, and who together go into perdition.

Ier.6.28. Psa.101. 4,5. And this will men do out of policy, suite with the times, speak to other mens fancies, to serve their own lusts, and to thus accomplish their design, in keeping men from the truth, they will speak evil of the truth, cast asperfion upon it, also upon those that own it, to dissw ade men from it, affirming also, that *they* themselves were once come to it, but they found it to be delusion, therefore they revolted from it. But what saith the Scripture? *All revolters are slanderers*, & such the Lord will not own; or they who do revolt, have no true communion with the Lord.

And now the latter end of such is worse then the beginning, for it had been better for them never to have known the way of righteousnesse, as Christ, then after they have known it, to turn back again from it, but it is happened unto them according to the true proverb, The dog, or natural man, is turned again to his vomit, sin and corruption, and
Lu.9.62. the Sow that was washed, or those whose sins were forgiven them, to the wallowing in the mire.

F I N I S.